

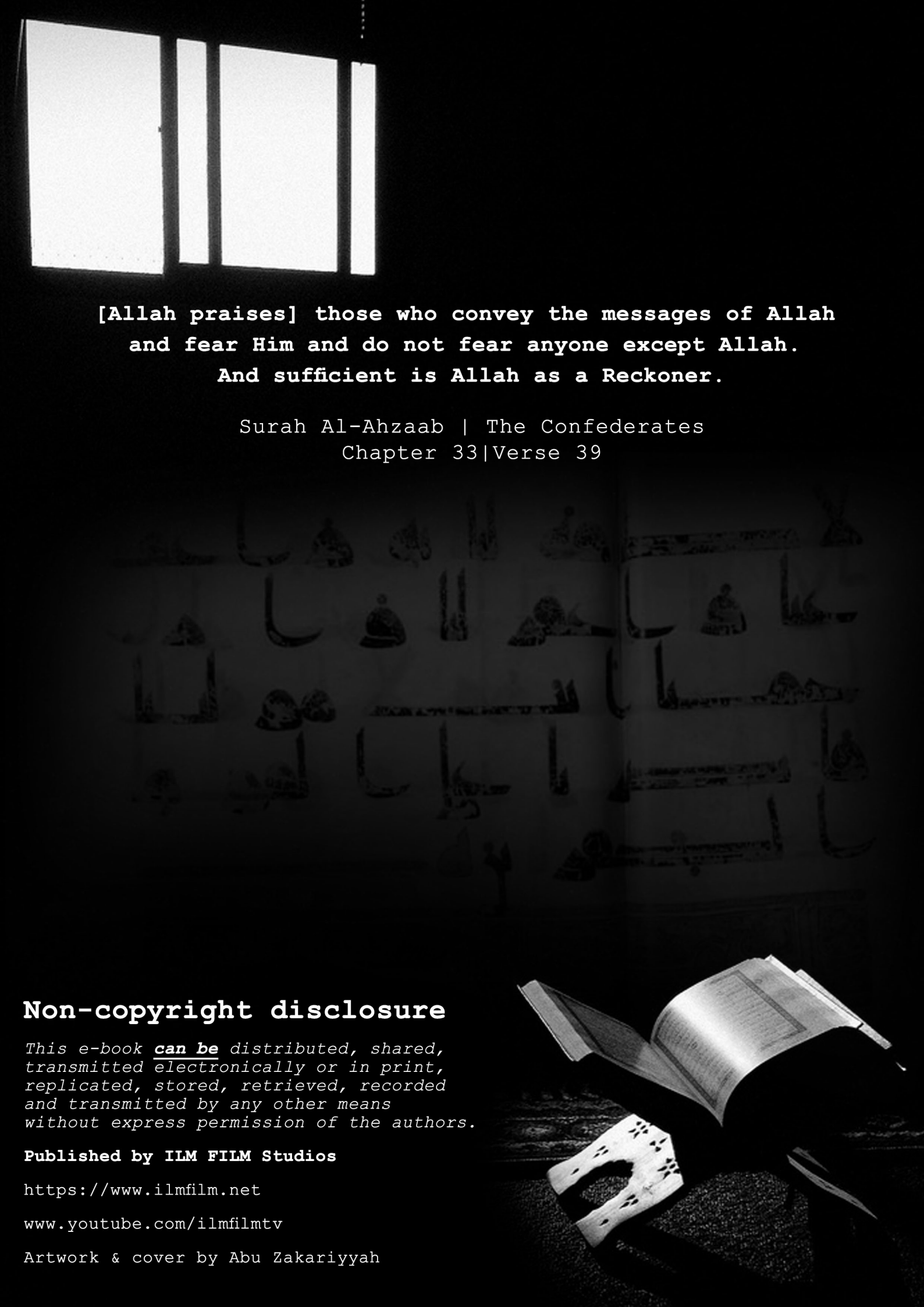


GREAT MUSLIM LIVES

VOLUME III



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[Allah praises] those who convey the messages of Allah
and fear Him and do not fear anyone except Allah.
And sufficient is Allah as a Reckoner.

Surah Al-Ahzaab | The Confederates
Chapter 33 | Verse 39

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بسم الله الرحمن الرحيم

Foreword

May the Peace and Salutations of Allah be upon our beloved Muhammad (صلى الله عليه و سلم)
The Trustworthy, The Final Prophet and Messenger of Allah.

“Until the lion learns to speak, the tales of the hunter will be told”

They remind us of our defeat, our degradation and our deviation from the pathways of progress, piety and prosperity. In such times it may be difficult to draw inspiration and find courage in our identity as contemporary Muslims, however history reminds us that Islam has always been strengthened and supported by men and women of integrity, virtue and of exemplary accomplishments.

It is with a heart full of optimism, hope and love for Al-Islaam that we present to the reader a rich catalogue of contemporary biographies, each one recounting the life and legacy of a great Muslim personality.

Collectively, all of our subjects have demonstrated outstanding will and determination to cherish and champion the legacy and beauty of Al-Islaam in its purest form.

SHEIKH OMAR AL-MUKHTAR (1862–1931)

THE LIVING LEGEND

NEVER FORGOTTEN

The turn of the twentieth century heralded a new era of domination, sequential conquests and ideological regimes by the occidental colonial powers over the weak and crumbling Muslim masses.

During the war between Italy and the Ottoman administration in 1911, the Italian government issued an ultimatum to the sovereign state of Libya – demanding for them to subscribe to a list of reforms within just twenty four hours or risk being invaded by the Italian forces the following day. Italy's plans were already drawn, leaving the Libyan population with no real options left to take, an army of three hundred thousand soldiers had already been dispatched towards Libya.

In October 1911, Libya would suffer the arrival of Admiral Luigi Faravelli's forces following the ultimatum issued a day earlier. With the subsequent withdrawal of the Ottoman soldiers from the region, there remained no organized troops or governors to defend the honour and reclaim the rights of the Libyan people.

But it is in the darkest of hours, that the brightest stars shine forth and re-align the travelers upon the path to victory and success. It is often said that in history, great men and women are often remembered – but legends are never forgotten.

CHILDHOOD AND UPBRINGING

There lies a trace of great beginnings from within the small village of Zawiyat Zanzur.

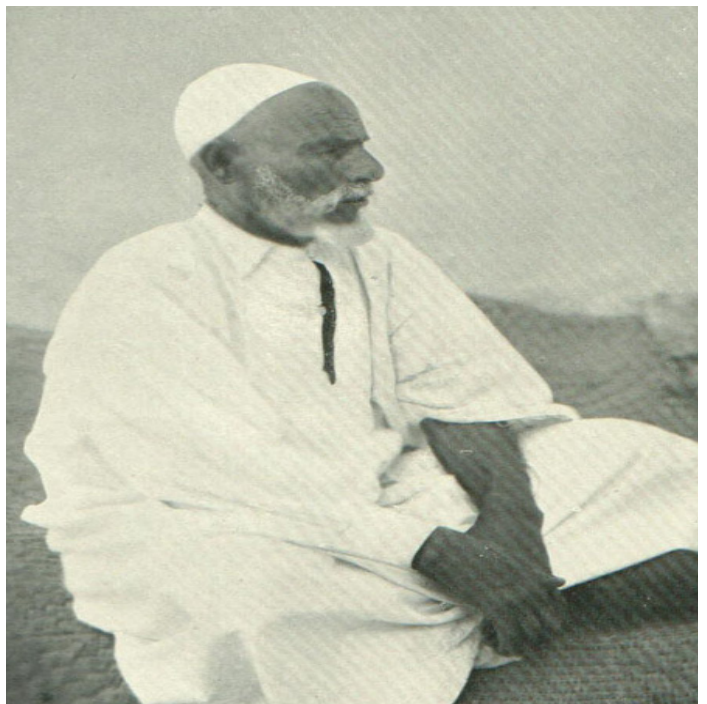
Here in the serene settings of traditional and rural Libya was the commencement of hope and resistance, concealed in the unfolding mind of a child by the name of Umar son of Mukhtar of the tribe of Menfi.

Though the exact date is disputed, it is agreed that he was born around the year 1862. While on the way to perform the great pilgrimage in Makkah, Mukhtar Al-Menfi died resulting in the orphan-hood of his two young sons, Muhammad and Umar.

An orphan like so many men and women of stature of greatness in history, the young child was adopted by a Sheikh to whom his father had entrusted him before setting off on his final journey.

Umar Al-Mukhtar was very observant and dedicated to practicing the commands of the faith, noted for observing his five daily prayers in congregation throughout his life and for being a memorizer of the Glorious Quran from a very early age.

Umar Al-Mukhtar grew up under the watchful eye of his spiritual mentor, spending his pre-pubescent years studying at the local religious seminaries before



graduation from the south eastern University of Jaghbub, following eight years of advanced studies in the religious disciplines.

As he grew in years and understanding, so too did his desire and commitment to teach and instruct others. Umar Mukhtar became an instructor specializing in the teaching of the Noble Quran.

His reputation at the university reached the ears of some prominent elders who then appointed him to serve as a Sheikh and instructor in Sudan, his appointment there would last several years.

THE GENTLE TEACHER

Committed to the education and enlightenment of his people, be they in Libya or in Sudan, the wise and profound teachings of Sheikh Umar Al-Mukhtar enveloped both the inward realms of spiritual ascent and the outward realities resulting from war and transgression, inflicted by the Italian forces.

His first military engagement was in Chad, where he participated in a battle against the French colonial powers in the region of Wadai. His courage and valor drew much attention and admiration from the senior fighters on the battlefield and it was once said by Muhammad Al-Mahdi - one of the leading Sheikhs of the Sanusi brotherhood - that all the Muslims needed were ten people like Umar Al-Mukhtar, for victory to be attained.

This high compliment contributed to Umar Al-Mukhtar's appointment to the post of Sheikh in the region of Jabal al-Akhdara, a green and mountainous region buried deep within the Libyan hinterland.

The tribes and inhabitants of that region were notorious for their unruly demeanor, stubborn ignorance and were especially characterized by their weak adherence to religion. However the wise and kind mannerism and leadership of Umar Al-Mukhtar was sufficient incentive to tame and cultivate virtuous traits in this most disorderly bunch. Such was the success and accomplishment of the sheikh that the Ottoman administration sent words of compliment and appreciation to Umar Al-Mukhtar in acknowledgement of his pastoral activities.

THE MUJAAHID ARISES

Upon his return from his many years in the religious institutes of Sudan and his military participation in the defense of Chad, Sheikh Umar Al-Mukhtar came to know of the Italian army's arrival in Tripoli.

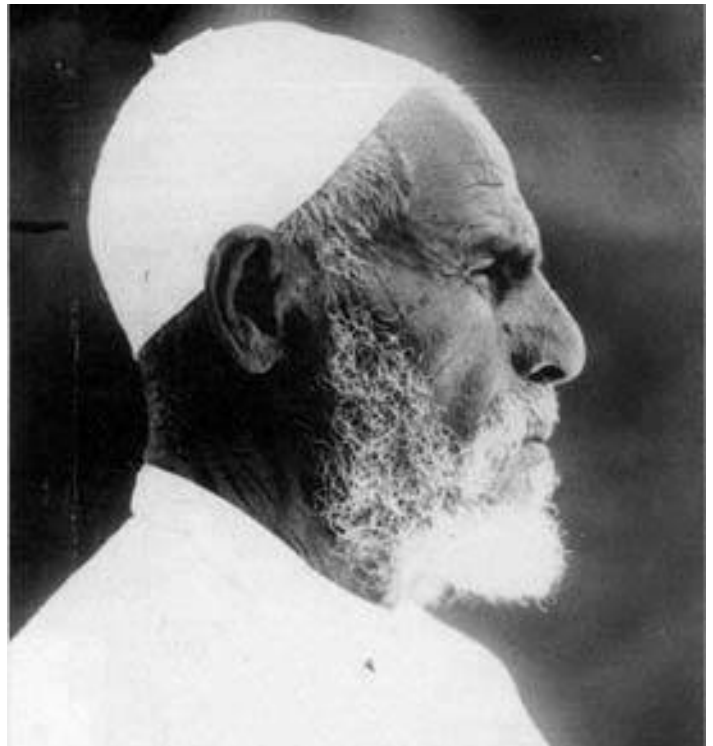
The tribes and clans grew desperate for help as the Italian troops began to sweep inland being confronted with little to no resistance from the inhabitants.

The population was without help or support ever since the Ottoman administration retreated and removed its forces from the region, furthermore the small militia who were present and willing to fight were still without the guidance of a single commander. The situation was dire and the consequences would be severe.

Despite being primarily trained at traditional seminaries and later on at university, the reluctant warrior soon emerged from within his deepest desire to defend and protect his land, its people and most importantly – the faith.

It was while on his way back to his old mosque that Sheikh Umar Al-Mukhtar made the resolve to lead his people out of the tightening grip of tyranny by gathering and organizing small detachments of volunteer fighters from the indigenous tribes and clans.

At a time when the Italian forces were considered by some Libyans - as being almost undefeatable, Umar Al-Mukhtar prove them wrong by successfully and repeatedly frustrating the colonial army's movements,



operations and strategies through ambush, skirmishes and by disrupting critical supply routes to the armies.

The resistance effort brought forth by Umar Al-Mukhtar and his fighters was able to keep the Italians weary and worried for the best part of twenty two years – proving that a small group of warriors could reign supreme over the most sophisticated military outfit of its day, by virtue of faith, wisdom and courage.

“How many a small company has overcome a large company by permission of Allah, and Allah is with the patient”

Surah Al-Baqarah [2:249]

TREATY THEN BETRAYAL

As the twin burdens of defeat and humiliation began to weigh heavy upon the Italian administrators in Libya – having been defied and repeatedly so, at the hands of no more than two thousand volunteer fighters under the capable leadership and command of a teacher by training, the Italians resolved to draw up and agree a peace treaty with Umar Al-Mukhtar, however the agreements were not in good faith and so resulting in the dissolution of all contracted terms between the two camps shortly thereafter.

Umar al-Mukhtar subsequently returned to his defense strategy by recruiting more fighters and unifying the ranks among several other factions in preparation for a decisive confrontation with the Italian General, Rodolfo Graziani, in the year 1930.

The Libyan people suffered immensely during the twenty month oppressive rule of General Rodolfo and his army. In this short period of time several civilians were killed, on average thirty executions were ordered on a daily basis and women were routinely kidnapped from their tribes and brutally raped. Graziani also ordered for the gruesome murder of fifteen tribal elders by having them pushed out of flying aircrafts, one by one.

PRINCIPLES AND HONOUR

Sheikh Umar Al-Mukhtar maintained a very high standard of moral integrity when his men seized prisoners from among the Italian troops. On one such occasion the lives of some soldiers were spared on the command of Umar Al-Mukhtar however some of the Libyan fighters objected on the grounds that the Italians were not hesitant in killing Libyan prisoners of war, not satisfied with mere revenge and blind imitation of the enemy Sheikh Umar Al-Mukhtar responded by saying that the Italians were not teachers whose example should be followed by true Muslims.

On September 11th 1931 the resistance was struck by a severe blow as Umar Al-Mukhtar and a group of forty fighters were subject to an ambush during an expedition, the Italians were able to surprise Umar Al-Mukhtar by intercepting some intelligence about his location with the help and complicity of local collaborators and informants. Sheikh Umar Al-Mukhtar was finally in the custody of the Italians. General Rodolfo Graziani had his man right where he wanted him, a prized prisoner and substantial proof that the Italian forces had finally broken the resistance movement.



THE FINAL SACRIFICE

As the final hour drew closer in the final chapter of Umar Al-Mukhtar's outstanding life – courage and dignity were not in short supply and although his captors had been able to wrap his hands and feet in iron chains, they were entirely defeated and overcome by the Sheikh's noble composure and admirable spirit in the face of adversity and the threat of imminent death.

He was tried and convicted over the period of three days, after which the death penalty was pronounced in court. At last, after more than twenty years of struggle and resistance in the name of the faith and in the spirit of his people, after over one thousand battles, confrontations and skirmishes against an adversary who's army numbered more than one third of a million against a small militia of less than two thousand volunteer fighters – finally, the hour had arrived and there stood Sheikh Umar Al-Mukhtar as his oppressors asked him whether he would like to impart any final words following the decisive verdict from the court, Sheikh Umar Al-Mukhtar recited the following verse from the Noble Quran.

“Verily to Allah we belong and verily to Him we shall return”
[Surah al Baqarah, Chapter 2, Verse 156]



THE FINAL SACRIFICE

Umar Al-Mukhtar was brought to the gallows before his people on September the 16th 1931 and hung in plain sight for all to see. In the final moments of his life, as he stood before large multitudes of his people, bound by the oppressor but forever free of spirit, Sheikh Umar Al-Mukhtar continued to recite the call to prayer and uttered words of remembrance that would be concluded with his recitation of the following verses from the book of God.

“[and it shall be said onto the righteous soul after death] Oh Tranquil soul, return (home) towards your Lord well-pleased and well-pleasing to Him. Thereafter enter amongst My (righteous) Servants and enter into My Paradise”
[Surah Al-Fajr, Chapter 89, Verses 27-30]

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PAL

SHEIKH 'ABDUL 'AZIZ BIN BAZ (1912–1999)

THE SAGE

A GOLDEN STANDARD

Perhaps one of the most eminent and established contemporary scholars to have graced the Muslim world in recent times, Sheikh Abdul Aziz bin Baaz's life has become a golden standard against which the achievements and works of subsequent scholars is measured.

Born in the city of Riyadh on November the 10th in the year 1912. 'Abdul 'Aziz the son of Abdullah, became the torch bearer for a new generation of scholars in a long line of descendants from a righteous and sagacious household that was distinguished by their noble and virtuous pursuits of knowledge and understanding.

However, within just three years of his birth, the infant became an orphan, following the death of his beloved father, Abdullah. Like the story of so many enlightened souls of old, the flickering flames of greatness that could so easily have been forever extinguished in the midst of a whirlwind of emotions, was nevertheless preserved and perfected by the protective and loving sanctuary that can only be granted under the care of one's own mother.

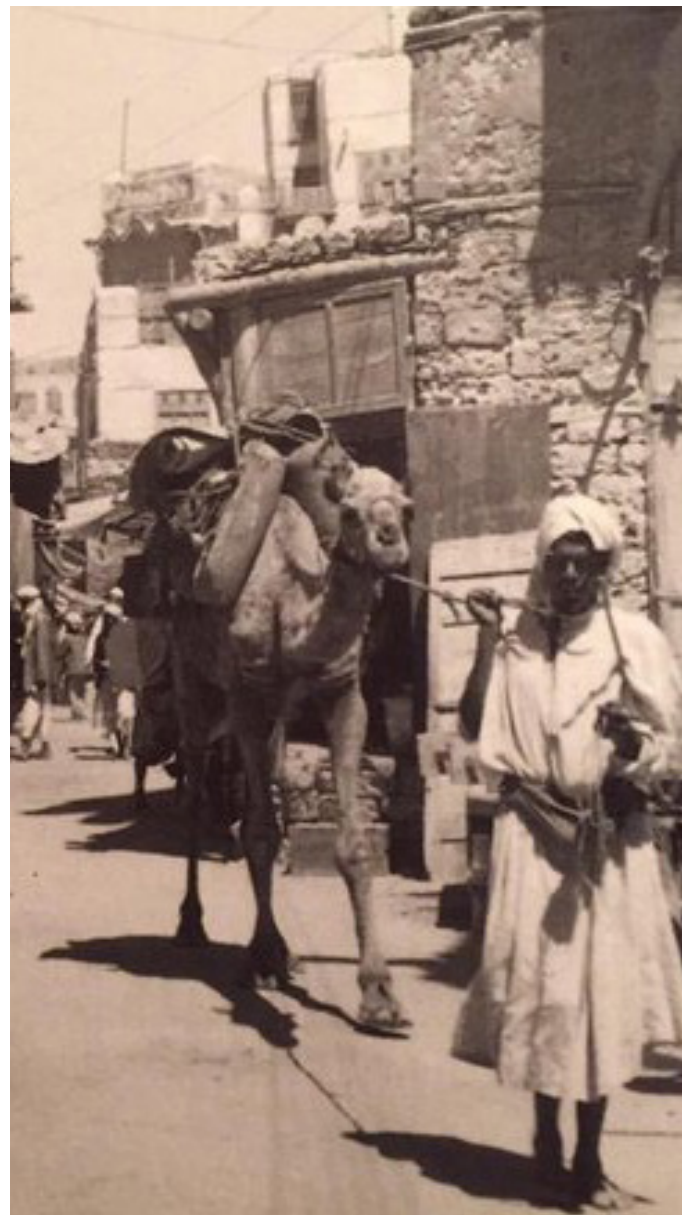
THE YOUNG APPRENTICE

Sheikh 'Abdul 'Aziz bin Abdullah bin 'Abdir-Rahmaan bin Muhammad bin 'Abdullah Aal-Baaz, the late Grand Mufti of Saudi Arabia embarked on his life long journey in search of knowledge from his earliest childhood memories.

Having inherited his family's legacy of scholarship and love of knowledge, the pre-pubescent seeker of light exerted himself in the arduous and noble study of the Glorious Quran, eventually committing the entire book to memory.

The teenage prodigy took to work very early on in his life, as was customary of the people in that day and age.

Abdul Aziz was barely fourteen years of age when he took up a trade in the bustling bazaars of Riyadh as an apprentice cloth merchant, however resulting from his growing love of knowledge and his disinterest in trade and merchandise, the young man soon abandoned the market place and committed himself wholly in the pursuit of Islamic sciences under the instruction and guidance of Sheikh Muhammad bin Ibrahim Aal-al Sheikh – who would later become the Grand Mufti of Saudi Arabia and a forerunner for his own student.



A GRADUAL LOSS OF SIGHT

Abdul Aziz bin Baaz's love and early pursuit of knowledge grew in radiance day by day, like a lone star in an empty desert sky. However as the light of faith and knowledge grew in the horizon, the light of sight began to dim in his eyes when at the tender age of fifteen year old the young Abdul Aziz began to suffer from weakening eyesight – the gradual deterioration in his vision lasted approximately four years and by the age of nineteen years old, the young student of knowledge was completely blinded.

This instilled much grief and fear in the heart of his mother, overwhelmed with concern for her son's future, she consolidated her fears and directed them to God in a solemn and sincere prayer with which she would supplicate on behalf of her son, seeking for him to be granted vision after his blindness.

Like the brilliant ornaments that decorate the dark heavens above, though the silvery stars shall fade at dawn – the golden sun shall rise and fill the horizon with light. That which one loses by sight, they may gain with wisdom.

“For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts”

[Surah al-Hajj, Verses 22:46]

TEACHERS AND MENTORS

During his busy and intensive engagement with the rich and luminous sciences and disciplines ranging from Jurisprudence, Arabic grammar and morphology, classical literature and poetry, history, Prophetic tradition, textual exegesis among the many more branches of knowledge then available to study, the young apprentice and budding intellect sat at the feet of masters and drank from the spring of scholarship to his heart's content.

As was the well-established and accepted tradition of the past generations, knowledge had to be qualified and attained through recognized and official authorities, books were a medium through which a teacher would instruct his students, however no student would be authorized to teach by merely having read books.

Sheikh Abdul Aziz bin Baaz studied with numerous authoritative and respected scholars, among whom were the likes of Shaykh Saalih bin Abdil-Aziz and Shaykh Sa'd bin Ateeq, both of whom had served as judges in Riyadh. He also studied under Shaykh Hamad bin Faaris who was the trustee of the public treasury and under the tutelage of Shaykh Sa'd Waqqa al-Bukharee in the city of Makkah, he mastered the science of Quran recitation with correct elocution.

However one of his most esteemed mentors and teachers was the late Sheikh Muhammad Ibrahim bin Abdil Lateef, a direct descendant of Shaikh Muhammad bin Abdul Wahhab. Under his mentorship and guidance, the young Abdul Aziz learned various sciences that would prepare him for his eminent rise to the top of the religious establishment in years to come.



A PRESTIGIOUS CAREER IN DA'WAH

After a long journey across the vast desert of learning and discipline, Abdul Aziz bin Baaz was appointed to the position of a Judge in Al-Kharj during the year 1938, he was only twenty seven years of age and this would be his first official post, which he would maintain for over a decade.

Following his judiciary appointment the young scholar then took up teaching at the newly established Faculty of Shariah in Riyadh, he spent another decade fulfilling his duties up until the inaugural ceremony for the Islamic University of Al-Madinah where he was promptly employed as a professor – by this time, in 1961, Sheikh Abdul Aziz bin Baaz had attained the high rank of deputy head to the Grand Mufti, his mentor – Sheikh Muhammed bin Ibrahim Aal- Sheikh.

Though brought up in a humble environment, having to earn a living by trading cloth in the markets of Riyadh – Abdul Aziz bin Baaz committed himself wholeheartedly and sincerely to the pursuit of religious science and discipline, his meteoric rise through the academic ranks was deserved and duly rewarded during his many years at the courts and classrooms of Saudi Arabia culminating in his eventual appointment to the post of Grand Mufti in 1994, which was the highest religious office in the land, yet he continued to direct several institutions such as the Muslim World League, he also headed the Assembly of Jurisprudence while simultaneously serving on the Higher Council as deputy for the King.

THE LIFE AND TIMES OF A SCHOLAR

Sheikh Abdul Aziz bin Baaz was a true sage and scholar who combined knowledge of jurisprudence with deep study of prophetic traditions.

Despite his blindness which afflicted him at an early age, the Sheikh had preserved volumes of Hadith in his heart, so proficient and precise was he in his citation and references that scribes would review their written work in his presence while he relied entirely on his memory to correct them and provide deep insight into the written works.

His grasp of the principles of religious law and jurisprudence were widely acknowledged and exemplified by the fact that while serving on the Council of Fatwa with several senior scholars, his vote was worth that of two scholars, while everyone else was given just one vote.



THE PEOPLE'S ADVOCATE

Sheikh Abdul Aziz bin Baaz was a scholar who had living ties with the people of his time, his concern for the wellbeing and prosperity of his fellow brothers worldwide was almost proverbial among his students and acquaintances.

His valour and courage before rulers both in Saudi Arabia and outside has been chronicled in several books and documents, which includes his stern letter of admonishment sent to one of the prominent rulers of the day who had publicly denounced miraculous stories in the Quran as fables – Sheikh Bin Baaz sent him communication explaining and advising the ruler against such statements to the effect to which the ruler then responded apologetically, expressing his ignorance of the matter.

Sheikh Abdul Aziz sent him another letter directing him to recant his statement in public so as to redress the mistake he had made in public.

COURAGE AND CONVICTION

His courage before the rulers turned into compassion with the common folk. He often weighed in on critical situations in favour of the weak and poor folks all over the Muslim world, he often sought news concerning the Muslims living in war zones such as Kosovo, Somalia, Afghanistan, Chechnya and the Philippines.

Even from the confines of his hospital bed he continued to enquire about the state of the weak and oppressed and would often weep bitterly when informed of their suffering. Yet for all the worldly privileges available to him, Sheikh Abdul Aziz bin Baaz chose for himself the life of an ascetic, his attire and shoes were simple, he walked with the help of a simple stick and would eat while seated on the floor.

Once a group of Saudi Arabian preachers were travelling in Central Africa, they had been visiting the rural areas when they came across a local woman who enquired about their journey and from where they came from, upon hearing their response – she exclaimed “how is Sheikh Abdul Aziz bin Baz?”, the travellers were taken by surprise but upon further enquiry they learned that the woman had once written a letter to the Sheikh seeking help and support, in response to her plea, the Sheikh granted her a monthly stipend of one thousand riyals, which was a small fortune in her village.

HIS STUDENTS

The late Sheikh and Mufti Abdul Aziz bin Baaz is a reference for many contemporary scholars and a role model for many students aspiring to become doctors of religion through hard work and perseverance.

Beyond the golden circle of scholars, many multitudes have benefitted from his religious verdicts and gained a deeper understanding of their religion from his books and recorded lectures, in fact – many people cite his name in order to strengthen their position as regards a number of religious opinions.

DEATH AND LEGACY

The light of knowledge and sagacity from which so many hearts and minds had attained understanding of their religion and the preservation of faith during the course of his tireless efforts to propagate learning and scholarship had come to an end on the morning of May 13th 1999.

Sheikh Abdul Aziz bin Baaz passed away shortly before the Adhan for Fajr, his funeral was attended by an ocean of admirers and well-wishers in Makkah and beyond.

Sheikh ‘Abdul ‘Aziz bin ‘Abdullah bin ‘Abdir-Rahmaan bin Muhammad bin ‘Abdullah Aal-Baaz was a goldmine of knowledge while he lived, but as they lowered his body into the ground and covered him with dust – his legacy continues to enrich the living of subsequent generations who continue to seek his verdicts and teachings, unravelling his legacy - like a buried treasure.





GREAT MUSLIM LIVES



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QUEEN EFFAT AL-THUNAYYAN (1916–2000)

THE QUEEN'S GARDEN

IN CONSTANTINOPLE

Constantinople, 1916. On this day, a ray of light would shine forth and pierce through the shadowy realms of earthly existence, delivering the urgent news of a beautiful infant child. From birth she proudly carried the name Effat bint Muhammad bin Abdullah Al-Thunayan.

She would soon grow and blossom into the world like a compassionate tree, bearing fruit for the hungry and granting gentle shade for the weak and weary. They, in turns - will learn to love and respect her for her generosity and courage.

Her birth coincided with the final phase of Ottoman rule over the Muslim world. Effat was the daughter of an Arab father, Mohammad bin Abdullah, a medical officer in the Ottoman army - who belonged to the Al-Thunayan branch of the Al-Saud tribe and her mother - Asia, was a Turkish woman with Hungarian or Circassian ancestry.

Like a rose being uprooted from the firm and reliable foundation of family life, Effat would soon be confronted with the harsh reality of orphanhood. Her father died during world war two and besides the emotional and psychological impact this may have had on the young child and her siblings, the death of her father deprived the family of stability, protection and provisions. Soon, the household fell into abject poverty, and their mother, newly widowed – was charged with the overwhelming challenge of singlehandedly raising and providing for four young orphans.

Her mother soon entrusted Effat under the custody and care of her sister Jawharan. Yet despite her youth – Effat became a dedicated care provider for her aunt, who was disabled and wheelchair bound.

THE EDUCATION OF A PRINCESS

In what was to follow of a childhood deprived of normality, the young girl began to show signs of an awakened intelligence and love for learning. Effat received her formal education in Istanbul, while still in the custody of her aunt Jawharan.

She had spent much of her childhood in a state of severe poverty, often resorting to wearing shoes that were stuffed with paper where there had once been leather soles, this she did in order to walk to school and secure an education.

Through hard work and by virtue of perseverance and dedication, the impoverished orphan worked long and hard throughout her childhood toward what would culminate in a teacher's license, this she was awarded by the tender age of sixteen years old.



MARRIAGE TO PRINCE FAISAL

In the year 1925, Effat and her aunt contacted her family back in Arabia, seeking their help and assistance towards furnishing some provisions to perform the great Hajj pilgrimage to Mecca. Shortly after the young woman, accompanied by her aunt Jawharan – had entered the holy city to perform their intended pilgrimage, they were met and entertained by a young prince belonging to the Al-Saud family, his name was Faisal bin Abdul Aziz al-Saud.

In what would later be recounted as a memorable first encounter between Effat and the charming young prince, the possibility of marriage seemed very likely as news had reached the Al-Saud family that prince Faisal had expressed an interest in the young woman. Though rather inconveniently, the two young souls did not understand one another given the fact that Effat was born and raised in Constantinople and knew no Arabic while prince Faisal had no prior knowledge of the Turkish language, however this did not prevent the marriage from taking place and in the year 1932, they celebrated their wedding in Jeddah before settling in Mecca.

They would spend some time communicating to one another through the agency of translators before eventually learning each other's language, yet it came to be known of Queen Effat that she spoke with a distinct Turkish accent, for which she came to be known as "At-Turkiyyah", a title she was not ashamed of – having even taught four of her eldest children to speak the Turkish language fluently.

A PHILANTHROPIC PRINCESS

The union between King Faisal and his wife Queen Effat, brought forth a beautiful arrangement of kids, including five daughters and four sons. Her marriage into the royal house of the Al-Saud did not permit her to abandon those that were less fortunate than she had been, to the contrary – such privileges only enabled her to advocate for the less fortunate.

She was a prolific and insatiable philanthropist who dedicated all of her resources towards the advancement of education, enablement and care for the most vulnerable members of society.

Among her numerous philanthropic projects, she promoted literacy, libraries, maternal care, nurseries, legal aid, and assistance for the blind and even made provisions for those inflicted with Down's syndrome.

Queen Effat's philanthropism came as a natural consequence of her upbringing, she grew up an orphan suffering the trials of poverty while providing care and assistance to her disabled aunt Jawharan, it is therefore of little surprise that she was an ardent advocate and patron for charitable and altruistic works in society, especially towards the disabled and disadvantaged.

Still, perhaps her most notable and outstanding contribution within the Kingdom of Saudi Arabia began during the 1950s when she embarked on a very ambitious and grand scheme to build and promote the establishment of the Kingdom's very first schools and colleges for girls.

Among her earliest efforts were the establishment of the Kulliyat-ul Banat in Riyadh and the inauguration of Dar Al-Hanan, in Jeddah.

Both projects suffered from lack of public support and faced much opposition from the outset, the initiatives were clear failures at the beginning however by virtue of dedication and confidence in the promise of what this would deliver for future generations, Queen Effat continued to build her dream and promote the education of girls in the Kingdom.

Far from being discouraged and defeated, Queen Effat increasingly immersed herself in her activism and advocacy for female education, she followed her initial failure by developing organizations such as the Nahdah Al Sa'udiyyah which was a Saudi progressive association established to deliver free classes on reading and writing for illiterate women in Riyadh, the initiative also included various subjects ranging from hygiene and childcare, foreign languages and typewriting.

Much to her credit, Queen Effat did not rely on her husband's wealth or the royal treasury to cover her expenses – instead she hired an Egyptian solicitor and began to invest in hotels and property, registering the titles in her own name.

These astute and very practical business arrangements – all initiated and managed independently from her husband, resulted in her being able to directly fund her projects and support the cause without depending upon others.



PATRON OF EDUCATION

In 1999 Queen Effat inaugurated a college wherein students were able to study various subjects ranging from business administration, psychology, architecture and engineering.

The lectures were delivered entirely in the English language and the curriculum was adapted to the liberal arts model. Female students at this institution of higher learning were for the first time in the history of the Kingdom, able to major in any of the aforementioned sciences, including electrical and computer engineering.

It was the belief and conviction of Queen Effat and King Faisal that no field of study was beyond the reach of women provided that equal access to education was provided and there was a presence of dedication and desire in the mind of the student.



PERSONAL LIFE

Queen Effat was an exceptional woman, highly intelligent and wholly confident in herself. She was the first Saudi royal to object to the forced wearing the Niqab, although she always wore a hijab to cover her head whenever she was seen in public, yet this did not take away from her love and respect of Islam for she was faithful to her religion and loyal to her people.

A well informed and well-read intellectual who maintained a keen interest on international and local affairs. During world war two, Queen Effat ordered maps and atlases to be put up on the walls of several mosques, in order for the people to keep track of the events and developments as the allied forces gained ground.



THE QUEEN'S GARDEN

King Faisal's deference and admiration for his high-minded and elegant Queen, was unmistakable and clear for all to see, it is a well attested fact that not only did Queen Effat attend exclusive administrative gatherings alongside her husband, the King – but that on such occasions, he would almost always let her walk ahead of him. This was not only a testament of his deep affection and love for his wife, but it was also a worthy tribute to her apparent brilliance and charisma.

Yet despite her distinctive characteristics and impressive achievements, behind the palace walls, she served her family every way as ordinarily as any other woman would. There in the confines of her private life, she remained a mother to nine children, as well as a caretaker and close confidant to her husband, the King of Saudi Arabia.

Yes, it truly takes an extraordinary Queen to mend her own clothes and arrange the curtains of her home. She took great pleasure in tending to her garden roses, a pastime that is somewhat symbolic of her work and service unto a different kind of rose garden, beyond the palace gates.



WOMEN. THE BACKBONE OF SOCIETY

The first Saudi consort to have been given the title Queen, and meritoriously so. Queen Effat bint Muhammad Al-Thunayan was truly a desert diamond, endowed with exceptional foresight and profound insight. Her generous contributions have transformed the lives of millions and will inspire many more to pursue the highest attainable goals in education and self-development. The late Queen's motto during her lifetime was as follows

*“Educate yourself. Be good mothers. Raise good Saudi citizens.
Build your country. The mother can be a school in herself if you prepare her well”*

Queen Effat died in hospital following an unsuccessful open heart operation on February the 17th in the year 2000. Her Janaza prayers were performed after the Friday prayer, she was buried in Riyadh.

ABDELKADER EL DJAZAIRI (1808–1883)

CODE OF HONOUR

FRENCH INVASION

They arrived in 1830. Within a matter of weeks several coastal regions were under the control of the French army, estimated at thirty four thousand men, under the command of General Louis Alexis Desmichels.

A few months later, in January 1831 news had quickly spread amongst the locals in the Algerian coastal city of Wahran that the much dreaded French army was fast approaching. Soon thereafter, a meeting of tribal leaders and elders was hosted with the intent to elect a commander who would unite the various tribes and consolidate their ranks in a joint effort to repel the French invaders.

During the course of this urgent and critical assembly, an elderly gentleman was appointed to the post of Amirul Mumineen by all those in attendance, however he emphatically declined the honour on account of his old age. The assembly, struck by his refusal and bewildered by the encroaching military threat subsequently decided by unanimous consent to appoint the old man's twenty-four year old son as commander of the faithful.

Within less than a week, the Algerian resistance was united under the leadership and command of Amir Abdul-Kader El-Djazairy and within less than a year, the young Amir mounted several successful campaigns which resulted in the consolidation of various tribes whose regions were for the first in a very long time, united under the protection and guardianship of a unified and organized army.

LINEAGE AND BACKGROUND

Emir Abdel Kader ibn Muhieddine El-Hasani El-Djazairy, a man who's name embellishes the golden pages of history as one of those very rare and unique liberators of men and restorers of justice.

He came from humble beginnings, born in a pious household. The child soon mastered the art of reading and writing by the tender age of five years old, this he learnt from his mother Zohra, an enlightened and very educated woman who was considered a scholarly figure among her people- she also taught him how to mend his own garments, how to perform ritual ablutions and she also taught him some Prophetic traditions.



PEACE TREATIES AND DEALINGS WITH THE FRENCH

Within a couple of years of Emir Abdel Kader El-Djazairy's command of the Muslim resistance in Algiers, the French administration were prepared to come to the table and agree to a peace treaty in 1834, both parties agreeing to such terms under which the region of Wahran would remain within the control of Emir Abdel Kader El-Djazairy and his army.

The diplomatic arrangements between Emir Abdel Kader and the French administration was hailed as a success by all parties involved and his reputation as a respectable and notable leader began to spread far and wide - however in a series of retractions and hostile provocations from the French, several battles were ignited, a second peace treaty was agreed in the year 1837 wherein Emir Abdel Kader El-Djazairy was able to gain control of an even greater territory that included Wahran and neighbouring cities.

CONSOLIDATION OF RANKS

With the newly agreed terms concluded by the Treaty of Tafna, agreed to by the French and Emir Abdel Kader El-Djazairi - efforts were made to amalgamate the various tribes and regions under the governorship of one unified state whose capital would be the north-western province of Tagdemt.

Here, Emir Abdel Kader El-Djazairi established a new state that would be fashioned and governed after the city of Al-Madinah under the guidance and leadership of the Prophet Muhammad (Peace and blessings be upon him). Emir Abdel Kader El-Djazairi rejected the honorific title of Sultan instead preferring to appoint scholars to various posts of leadership and authority in the land.

Emir Abdel Kader El-Djazairi's leadership style was exceptional, he was a man of tremendous charisma and uncompromising integrity, it is well known that during his reign several Christian and Jewish professionals were employed to serve in his administration, somewhat reminiscent of the reign of the great Sultan and commander Salahudeen Al-Ayyubi.

Indeed the similarities are strikingly appropriate for on one occasion Emir Abdel Kader El-Djazairi freed

several French prisoners of war simply because he had run out of provision with which to feed them – in fact before the Geneva convention was ever written up, Emir Abdel Kader El-Djazairi had already written and instituted a guide for how to treat prisoners of war and furthermore he also granted the prisoners the right to lodge complaints against any form of maltreatment while in captivity.

Emir Abdel Kader El-Djazairi was also a very spiritual and devout believer who's love and reverence of the Prophet Muhammad (Peace and blessings be upon him) was well known and evident in his conduct. Upon his orders, the official unit of currency in circulation throughout his territory was named the *Muhamadiyah*, in honour of the Prophet Muhammad (Peace and blessings be upon him).

As for his personal conduct and characteristics, Emir Abdel Kader El-Djazairi was humble and down to earth, at the height of his military conquest and rule over the people, he took residence in a simple tent and shun the luxurious trappings of palaces and castle as was customary and normal among the elite everywhere.

SURRENDER AND EXILE

"I will enter into your mountains, I will burn your villages and your harvests, I will cut down your fruit trees"

These were the words uttered by General Thomas Robert Bugeaud on his return to Algeria in a final mission to destroy the forces of Emir Abdel Kader El-Djazairi and quell the resistance once and for all.

In a series of battles and confrontations between the forces of Emir Abdel Kader El-Djazairi and General Thomas Robert Bugeaud both sides had gained significant victories and suffered several defeats in equal measures, however it was the French army's brutality and total disregard for sanctity of civilian lives and generally accepted boundaries that resulted in the ultimate defeat of Emir Abdel Kader El-Djazairi.

The war came to an end on December the 21st in the year 1847 when Emir Abdul Kedir El-Djazairi agreed to surrender on the agreement that he would be allowed to immigrate to a Muslim land, Alexandria in Egypt being his choice.

This final demand was granted and a couple of days later the Emir handed in his war horse to the French, a gesture that marked the end of the war, however – in a final act of betrayal a treachery, the French administration refused to honor the agreement and instead held him prisoner shortly before sending him, his family and close followers to France.

Once his arrival in France was confirmed and his entourage began what would be an agonizing series of transfers from one prison to another, the adverse and unpleasant conditions of the Emir's imprisonment and maltreatment by the French began to evoke public condemnation – though an enemy of the state, Emir Abdel Kader El-Djazairi's outstanding reputation as a man of honor and unquestionable dignity became almost as proverbial in France as it was already in Algeria.

SAVING CHRISTIAN LIVES

Emir Abdel Kader El-Djazairy was a man of rare character, even during his retirement in Damascus his reputation as a helper of humanity and a champion of justice followed him to the farthest ends of the world.

The Christians of Damascus remember the Emir for his role in saving the lives of many of their innocent men and women during a conflict that broke out in the 1860's wherein Christians were being attacked openly and indiscriminately. Emir Abdel Kader El-Djazairy and his group of around forty warriors mounted their horses and went to rescue the Christians of Damascus.

The Emir even opened his own home to shelter these men and women while his sons went out in search of more Christians to whom they would extend the offer of safety and shelter, among the persecuted Christians was a high ranking French official who was absolutely amazed by the courage and kindness of the Emir.

"We were in consternation, all of us quite convinced that our last hour had arrived [...]. In that expectation of death, in those indescribable moments of anguish, heaven, however, sent us a savior! Abd el-Kader appeared, surrounded by his Algerians, around forty of them. He was on horseback and without arms: his handsome figure calm and imposing made a strange contrast with the noise and disorder that reigned everywhere"

— Le Siècle newspaper, 2 August 1869.

TRIBUTES FROM LINCOLN

Far beyond his military conquests and valiant stance against the French invaders in Algeria, Emir Abdel Kader's magnanimous actions in Damascus resulted in several heads of state recognizing and rewarding his undeniable superiority of spirit.

He was granted medals and awards from Turkey, France, Greece, Great Britain, and the Vatican. He even received a personal gift from Abraham Lincoln.

In 1846 a newly founded American town inhabited by Catholics and Lutherans was named Elkader, whose townsfolk are today known as the *Elkaderites*.

CONTEMPORARIES AND FRIENDS

Emir Abdel Kader El-Djazairy lived in an era of exceptional leaders – endowed with charisma, courage and character – men like Imam Shamil of Dagestan with whom Emir Abdel Kader El-Djazairy had the opportunity to meet and spend time with during the Great Hajj Pilgrimage of 1825.

DEATH AND LEGACY

Emir Abdel Kader El-Djazairy died in Damascus on May the 27th 1883. Even long after his body has been laid to rest his legacy will continue to arouse the spirit of courage, integrity and heroism throughout the world.

His accomplishments were indeed unique although he too, like all ordinary human beings was not without shortcomings or fault yet in the scales of human endeavor and mortal boundaries, he has indeed left an example worthy of honor.



ABDULLAH YUSUF ALI (1872–1953)

CHAPTER AND VERSE

EARLY LIFE AND LINEAGE

Abdullah Yusuf Ali was born in 1872, during an era that seems very remote and detached from our modern experience, the India he was brought up into was still heavily influenced and administered by the British Raj.

He was born into a mercantile and prosperous family that had resided in Surat, a town that was well known for its production of textiles and that was then still considered a part of the presidency of Bombay.

EDUCATION

At the tender age of 4 years old, Yusuf Ali was introduced to the Quran by his father, he was also instructed in the Arabic language and as the years progressed he memorized the Holy Scripture by heart and spoke its language with fluency.

By the age of 8 years old he was sent to a boarding school and henceforth did not spend much time with his family for the rest of his childhood, this would be something he later wrote about with regret and melancholy.

ORIENTALIST TRANSLATIONS

Attempts to translate the Quran into Latin were being made as early as 1143 by church scholars and detractors who wanted to cast doubt and dislike for the verses of the Glorious book in the minds of less suspecting western audiences.

The first English translation was published in 1649 by Alexander Ross, however this was a second-hand translation from an earlier French version, much of the original meaning and message of the verses were lost in this attempt. Later attempts by Orientalists and Arabists were published between 1734 to the mid 1950's, some of the more notable attempts were by Western scholars such as George Rodwell, Edward Palmer, Richard Bell and Arthur John Arberry.

Given the objectives and incentives of the authors for these translations, it was no surprise to find that many verses had been misconstrued purposely to mislead the western audiences, several editions of these early translations were loaded with deceptive translations and blatant hostility to the message.

The first English translation of the Quran by a Muslim was only published in 1910 by Dr. Mirza Abul Fazl, a native of Bangladesh. He included the original Arabic text alongside his English translation and drew the much deserved attention of many Muslim scholars towards the challenge of translating the Noble Quran in European languages, particularly the English language.

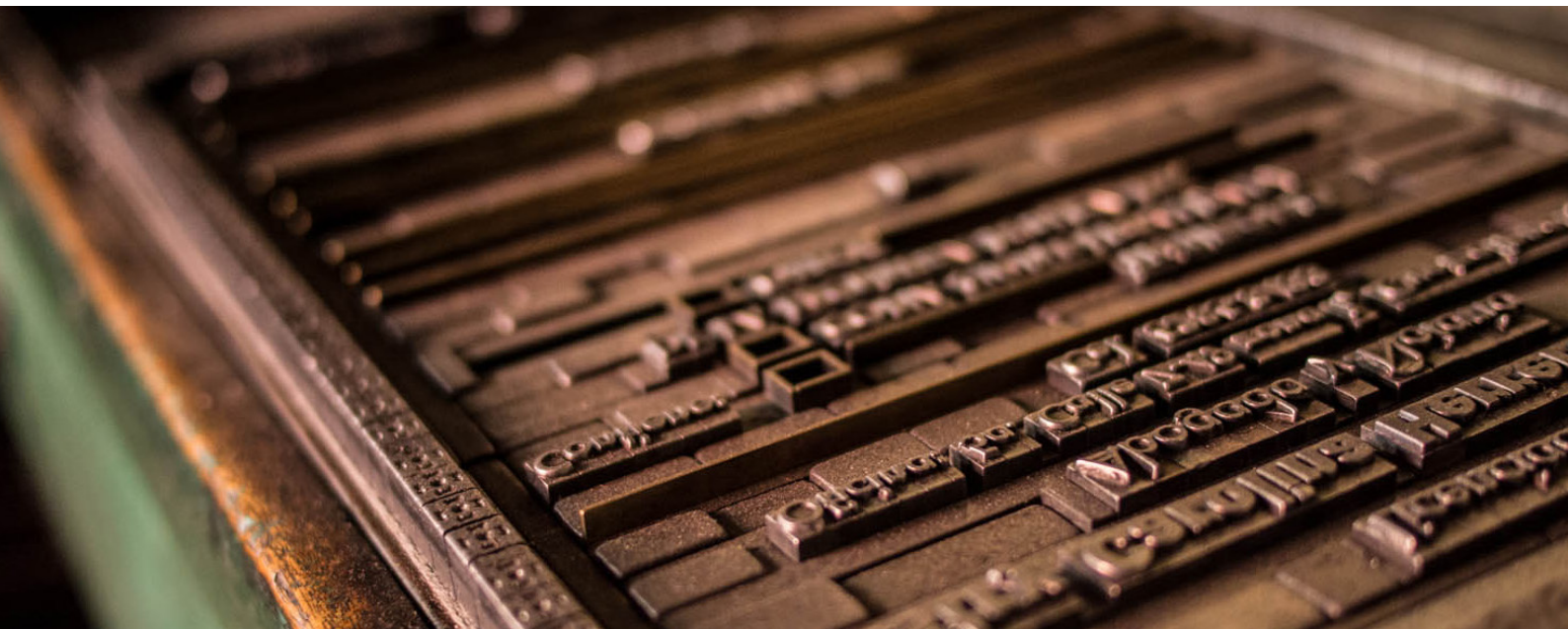


TRANSLATION OF QURAN

Abdullah Yusuf Ali's work began in 1934. Soon thereafter, he published his translation in 1938 featuring copious explanatory annotations – over six thousand notes, generally being around ninety five percent of the text on any given page – to supplement the main text of the translation.

This translation has gone through over 30 printings by several different publishing houses, and is one of the most popular amongst English-speaking Muslims, alongside the Pickthall and the Hilali & Khan translations.

With few new English translations over the 1950–1980 period, these three Muslim translations were to flourish and cement reputations that were to ensure their survival into the twenty first century, finding favour among readers often in newly revised updated editions.



WORK IN INDIA AND EFFORTS

Yusuf 'Ali was a brilliant man, though not always a popular one with his Indian contemporaries. He knew Arabic and the Qur'an from an early age, and thanks to a Free Church of Scotland education, he also knew Latin and Greek and maintained an interest in the Classics for the rest of his days. His studies in Bombay, Cambridge and London preceded his entry into the Indian Civil Service, and thereafter a life-long interest in Indian politics and education.

While in London, he read Law and qualified at Lincoln's Inn, where got acquainted with fellow Indian Law students, Muhammad 'Ali Jinnah and Muhammad Iqbal, who later recruited him to be the principal of Islamiyyah College, in Lahore.



THE HURRICANE AT HOME

Yusuf Ali's personal life was marred by tragedy and loss. He often wrote about his childhood memories with a deep sense of regret and what would often be interpreted as a feeling of having lost a great part of his childhood.

In later life he became an advocate and supported of the British administration in India and as he gained more acceptance within high society in London, he eventually married an English woman named Teresa Mary Shalders, they married in the year 1900 in Bournemouth and the family settled in St. Albans.

Sadly, the marriage did not last very long and within a few years it had become sufficiently clear that their marital union was slowly falling apart.

In 1907 Yusuf Ali returned to India, now the father of three sons and one daughter, however despite the young family that was growing between the two, Teresa had betrayed their marriage vows and news was fast spreading that she had been in an affair.

Yusuf Ali was heartbroken and deeply hurt by this act of treachery, in the preface to his 1934 commentary

of the Glorious Quran, his sentiments are apparent in the following words;

"A man's life is subject to inner storms far more devastating than those in the physical world around him. Such a storm, is the bitter anguish of personal sorrow which nearly unseated my reason and made life seem meaningless"

The marriage ended in 1912 when Teresa left him for another man, Yusuf Ali went into severe depression and was unable to work for almost an entire year.

Following the news that Teresa had been carrying the child of another man while still married, a legal battle ensued between Yusuf Ali and his ex-wife, it was settled in court and he was granted custody of their four children – however, as Yusuf Ali's series of tragic events and regrettable memories continued to haunt him in his latter life, the children grew distant from him and treated him with hostility and contempt, this hurt him deeply as became evident in the Will he wrote in 1940.

ACCOMPLISHMENTS

Yusuf Ali carried several accolades including his being awarded a CBE in 1917 and being listed into the much coveted "Who's Who" catalogue.

Abdullah Yusuf Ali was also very much engaged with Islamic work and propagation, having served as trustee of the East London Masjid and was known to the management at Woking Mosque. Abdullah Yusuf Ali was involved in securing the land for the Regent's Park Mosque and compiled the Mosque's 1948 constitution.

His return to India marked out more political involvement for him as the Khilafat Movement was reaching crisis point, he was also now principal of the Islamyyah College and was continuing with his writings and lecture tours. When he left the College, his life thereafter consisted mainly of short-term employment and travelling to a number of places including Turkey and North America.

While on tour in Canada he also helped to open the Al-Rashid Mosque, the third mosque in North America in December 1938. While in London he was also engaged in lecturing at the Notting Hill Islamic Centre, and the School of Oriental Studies, in fact he even reserved some time to make significant contributions to the Encyclopaedia of Islam.

In 1907 the royal society's council held a meeting in which they awarded Yusuf Ali with a silver medal for a magnificent speech he had delivered before a packed audience of scientists, professors and high thinkers. He was subsequently elected to the *Royal Society of Arts* and to the *Royal Society of Literature* where he made many notable and respected friends.

However, by far his most significant achievement was his English translation of the Noble Quran which remains one of the most widely circulated, read and cited translations in the modern era.



DEATH AND LEGACY

Abdullah Yusuf 'Ali is probably best known for his popular *Interpretation and commentary of the meaning of the Glorious Qur'an*, which was completed and first published in 1938. This has been reproduced over and over again since that time, and its success overshadows the man behind the masterpiece, whose stormy personal life left him alone and very isolated at the end.

In 1947, most of the Indians that had formerly frequented London returned to India to take up political posts and Abdullah Yusuf 'Ali was among them. However, he was not to be as successful as his colleagues and returned to London to live out the last days of his life, disillusioned and disappointed.

He was living in poverty, in stark contrast to his earlier high society days, and died alone in St Stephen's Hospital, Fulham - on the 10th of December 1953, alone and heart-broken. He was buried in Brookwood Cemetery, not far from the burial place of Marmaduke Pickthall.



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